

PARITTA

SELF PROTECTION & SELF PROSPERITY

MAKE IT YOURSELF

Sinhala translation

by



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English translation and Intro.

by

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PROLOGUE

These written words about Buddhism which follow are meant for those who wish to take serious note about themselves and wish to correct their modes of living, if discovered to be out of alignment. **You alone preside over your life. Who else could do that?** [*Attā hi attano nātho ko hi nātho paro siyā*]. On the basis of this maxim, the Buddhists are called upon to view their success and failure in life, their affluence and poverty, their joys and sorrows, all as products of their own doings and misdoings. Their correction therefore lies in one's own hands. *Taman hisaṭa tama ata maya sevanella* goes the saying in Sinhala. **Your hands alone will ward off the sun's rays from falling on your head.**

Common places of prayer and supplication, springing up like mushrooms all

over the island, promising to meet demands of anybody from any faith, particularly in times of deaths and disasters, in loss and grief, and to have requests fulfilled through intermediary processes completely unmindful of religious loyalties, are undoubtedly freak phenomena of recent times. In any correct assessment of their role in society, they have to be relentlessly rejected as being neither fish nor fowl. They get reduced to nothing more than strategies of the market place, exploiting gullibility and selling unwanted goods at any low price. Like masked wrestlers in the ring, they need to be unmasked and exposed.

In presenting this miniature collection of three *parittas*, Mangala, Ratana and Metta [*tun sūtraya*] in Pali text and in English translation, it is our endeavour to make clear that much of the good out of the *parittas* that one expects in situations of stress and strain would come to the reciter **primarily through his acceptance of the teachings of the *parittas* as wholesome and effective**, and **his willingness to correct the mistakes in his own life style** and to **make the necessary adjustments to be in conformity with the Buddha word**. Learn to integrate *parittas* to be part of your spiritual growth.

Even to young children of ten or fifteen years of age the Pali texts should offer no problem. If only the adults, i.e. those like parents or other family members near enough to them, would correctly and adequately instruct them with regard to their meaning, they would and could endeavour to soon associate the Sinhala [or English, whichever the children know better] meaning with the Pali word. But are our adults, well and truly, competent to do this ? Teach these concepts, not the Pali words, to your children and see them grow up within your perimeter.

Teach them concepts like *Natthi me saraṇaṃ aññaṃ Buddho me saraṇaṃ varam*: **I have no other refuge to go to. The Buddha is my safe and gracious refuge**. If you really know what you say, the younger cannot really miss it. When you talk about the Dhamma tell them about *sandiṭṭhiko akāliko*, i.e. the good results of the Dhamma, of its concepts like love [*mettā*] and charity [*dāna*] which

are to be experienced here and now, without having to seek the help of some other to gather its harvest after death. Dhamma enriches and ennobles life in the human community. A hungry mouth fed and a loving word uttered, are all aspects of the living Dhamma. Show them its validity through the convincing example you set. That's the only way to reach them. Otherwise we would be enacting the same old drama like the seven born-blind men trying to speak of the shape of an elephant.

Desiring, and hopefully anticipating such results, we offer this collection of *parittas*, together with their English translation, requiring that they be constantly studied in their letter and the spirit, both by the parents and the children in the home. This alone would build up the necessary self-confidence and the true spirit of self-reliance. One must discover this to be considerably good home-work in any cultural milieu and the family must find the time to do them. The results would be astonishing and astounding. We do sincerely wish you success.

INTRODUCTION

PARITTA or PIRIT = BUDDHIST CHANTS

[FOR SECURITY + PROTECTION + PROSPERITY + WELL BEING]

Humans in their day-to-day life are invariably exposed to a great deal of insecurity, to a threatening amount of it from diverse sources. The world we live in, whether created by anyone [the Buddhists do not subscribe to this idea], or evolved by itself into its present status, are too full of disasters from its natural elements. The earthquakes of Japan, India or California, volcanic eruptions of Vesuvius or anywhere else, devastating floods of the Ganges in Bangladesh or Mississippi in the U.S.A. , or the cyclones in the Pacific or the Atlantic are threatening enough to make humans appear like helpless children. But the Buddhists are taught to view them as elemental disturbances and as part of the

very structure of the universe.

Our own human bodies, over the possession of which we are overwhelmingly proud, hold out a very wide range of threats. Most of us are not sufficiently conscious of the fragility of our human bodies [*pabhaṅguram*]. In a world of much advanced technology and incredibly fast moving objects like machines, motor vehicles and aircraft, human bodies which come too near them or are carried within them run the risk of being smashed on severe impact. Air-bags in automobiles which have now become a compulsory item in the manufacture of motor cars and crash-helmets for riders [including turbaned Sikhs] on countless models of motor bicycles are very naturally the outcome of a realization of this risk to fragile human bodies.

Today, the lack of smoothness in human relations, between individuals, nations and more recently even between ethnic groups everywhere has contributed to our witnessing brutal incidents of human massacres of defenseless men, women and children all over the world. Arrogant claims of political superiority, racial and ethnic supremacy are the total contributors to these, almost in all the continents of the world, whether they are graded as developed or less developed. These are areas in which the world owes it as a duty to provide to its people protection from aggressors and terrorists. Threats coming from these sources are far more unpredictable than the elemental ones where considerable research carried out internationally helps to avert disasters. This is why and where Buddhism fundamentally expects everyone to develop loving kindness or *mettā* [Skt. *maitrī*] to every other person, without any notions of difference or discrimination [*mettañ ca sabba-lokasmiṃ mānaṣaṃ bhāvaye aparimāṇaṃ* -- Metta Sutta or Karaniya Metta Sutta. Suttanipata vv. 143 - 152].

As for prosperity and well-being for humans, i.e. being prosperous, healthy and contented, this again is something which is very much in the hands of people themselves. People have to be wise and virtuous, energetic and enterprising. The Mangala Sutta [Suttanipata pp. 46 - 7] is virtually a complete prescription

towards the achievement of this goal [*Etādisāni katvāna sabbattha-m-aparājītā sabbattha sotthiṃ gacchanti* = If all these items are put into perfect practice, one shall never suffer failure or frustration. One shall always be blessed and blissful. loc. cit.]. This sutta is a complete manual for building up a successful and stable life, without any need for supplication to a power besides oneself. It provides for a many tiered religio-cultural build-up by man for man.

Thus out of the three suttas or *tun sūtraya* which constitute the major corpus of the Paritta Recital, Mangala and Metta which we have discussed so far, far from being benedictory or invocatory in themselves, are prescriptive in character in that they lay down, with meticulous care, all details as to how a Buddhist should build up his social and religious stature so that he may keep his head up while those around are falling [*sabbattha-m-aparājītā*]. The Mangala Sutta spells this out in detail. It provides for a tremendous socio-cultural uplift.

The Metta Sutta, on the other hand, is religio-ethical in that it builds up one's personal character with a very high spiritual quality, i.e. if only one were to diligently practice and live up to the ideals prescribed therein. One who does so becomes indescribably successful firstly in his social life here. It is borne out by the presence of such adjectives with a prescriptive tone and emphasis like being 'efficient' [*sakko*], 'honest and upright' [*ujū ca sūjū ca*], 'courteous and polite in speech' [*suvaaco*], 'gentle' [*mudu*], and 'humble' [*anatimānī*]. At the same time, it also guarantees complete spiritual success for oneself in this very life. Such a one, it is said, will not come to lie in a mother's womb, literally [*na hi jātu gabbha-seyyaṃ puna 'r 'etī ti*], i.e. be born in *saṃsāra* any more. Our idea that this phrase implies the termination of life in *saṃsāra* is supported by a similar usage in the Dhaniya Sutta [Sn. v. 29] where the Buddha says of himself as follows: *Nāhaṃ puna upessaṃ gabbha-seyyaṃ* .

We shall now endeavour to show through further scanning that the third of this triad, namely the Ratana Sutta uniquely stands out as our primary *paritta* or benedictory and invocatory chant. It uses the phrase ' May there be success and

well-being by virtue of this truth ' [*etena saccena suvatthi hotu*] 3 times in the name of the Buddha, twice in the name of the Dhamma and 7 times in the name of the Sangha. It not only has a very valid basis on which to legitimize such a claim but also its phraseology *etena saccena suvatthi hotu*, in its very structure, indicates this. It fixes upon the *Ratanattaya* or the Holy Triple Gem as the basis for all invocations for personal well-being or *svasti* [Pali : *sotthi* or *suvatthi*]. It eulogizes and fixes upon the greatness and uniqueness of the Buddha, Dhamma and the Sangha, and on the strength of that invokes happiness and well-being on the supplicant [*Idam ' pi buddhe...dhamme...saṅghe ratanaṃ paṇītaṃ etena saccena suvatthi hotu.*]. This kind of esteemed trust in the *tisaraṇa* is accorded a very high position in the Buddhist scheme of salvation as is clear from the Dhammapada [vv.190 - 92] which refer to it as a *sine qua non* of Buddhist spiritual build up [*Yo ca buddhañ ca dhammañ ca saṅghañ ca saraṇaṃ gato... etaṃ saraṇaṃ āgamma sabba-dukkhā pamuccati*].

It is such understanding with a depth of conviction which builds into oneself such self-confidence to withstand all assaults which come in life, physical and mental, coming both from within and without. It is not enough hearing from others, a chanting monk or a taped cassette, say that ' Nothing anywhere, in any world, equals the Buddha in his greatness ' [*Yaṃ kiñ ci vittaṃ idha vā huraṃ vā Saggesu vā yaṃ ratanaṃ paṇītaṃ Na no samaṃ atthi tathāgatena*], but also feel it so within himself and breathe it out with his whole being to acquire that vitally essential built-in **self-power**. It equally applies to the Dhamma and the Sangha. As the Sutta eulogizes the Dhamma, feel within yourself the vibrancy of *Khayaṃ virāgam amataṃ paṇītaṃ Yadajjhagā Sakyamunī samāhito* [= that state of complete extinction and total detachment which the Buddha himself attained through his composure]. While the Sutta eulogizes the Buddha with three verses and uses two only for the Dhamma, it allocates seven verses for the eulogy of the Sangha. To the Buddhist, there could not be even a shadow [or *avatāṇ*] of a fourth, human or divine, which he could eulogize. Entertaining such thoughts of worshipful objects outside the *Sāsana* is said to reduce such a person to the

level of a religious outcast or *upāsaka-caṇḍāla*, literally a pariah [...*ito ca bahiddhā dakkhiṇeyyaṃ gavesati tatha ca pubbākāraṃ karoti...samannāgato upāsako upāsaka-caṇḍālo ca hoti upāsaka-malañ ca upāsaka-patikiṭṭho ca.* A.11.206]

We wish to give serious consideration to this. We have gained the conviction that Sangha constitutes the true discipleship in Buddhism. This is not to deny that many have gained higher reaches of spiritual uplift while being in the household. But undoubtedly it is not, in our opinion, the best nursery for spiritual germination or growth. *Pabbajjā* truly epitomizes renunciation or *nekkhamma*. The Muni Sutta [Sn. vv. 207- 221] emphatically winds up saying that the lay disciple shall never equal or catch up with the monk who lonely meditates in the forest [*Evam gihī nānukaroti bhikkhuno Munino vivittassa vanamhi jhāyato* . Sn. v. 221]. Therefore we feel that the Ratana Sutta is making a definite bid, even within its invocatory structure as a *paritta*, to present with clarity the perfect would-be-arahant monastic model which all Buddhists should sincerely endeavour to emulate.

It is the personal possession of such understanding and the conviction gained thereby to live that way that insulates and safeguards the possessor from all harm. The statement that *dhamma* guards and protects him who lives by it [*dammo have rakkhati dhammacāriṃ*] is born out of this stand. Familiarity with *parittas* and their use in this way should serve as an ever active stabilizer in our lives.

Thus we feel that the regular chanting of these *parittas*, i. e. the three suttas or the ***tun sūtraya*** as they are popularly called [Mangala, Ratana and Metta], could be used as a marvellous booster for the enhancement of peace and prosperity in the lives of people. The generative power for such a positive turn in one's life is already seen to be contained in the Mangala Sutta in its thirty-eight items of *maṅgala* or blissful character traits [like *gāravo* = respectfulness or *nivāto* = gentleness of demeanour] and dignified patterns of behaviour [like *mātā-pitu-upaṭṭhānaṃ* = respectful attendance on one's parents or *putta-dārassa*

sarigaho = diligent care of one's wife and children] which bolster the morale of family life and contribute to mutual build up of happiness in the home.

A family get-together [or even a joint inter-familial one] to chant these in collective unison in their homes could have a magical impact on any set of people who have even a modicum of religiousness or spirituality in them. Of course, the reciters must know what they are saying. They must be tutored in that. [We are in fact writing this little booklet of translation with an introduction to serve that purpose. It is for repeated reading and study. The chant of the *parities* in Pali, in a taped cassette, would perhaps soon follow.]. The benedictory power of all these *parittas* lie, we believe, more in the awareness and appreciation of their contents, and in the willingness of both the reciters and the listeners to be totally identified with the spirit of their contents. [The recital and the reciters in themselves would and should take a much less important place.]. There should be minimum ritual in these. The *parittas* are not *mantras* like the *Gāyatrī* in the Vedic texts. Nor should the reciters be looked upon like the Vedic priests of the category of *Hotru* or *Adhvaryu* [men with a magical potency in them].

We hold the view that it is not a day too early for the lay communities to rise to the occasion and make delightful domestic ceremonies out of these Paritta recitals like the *Gārhya-patya* of the Vedic Aryans. We say delightful as we visualize the coherence which such activity could bring about within the membership of the family, the family in its much-desired extended version, including within its fold the in-laws and the grand- parents on both sides of one's parents - the mother and the father. They could make regular monthly religious functions of these in their homes, at least on the new moon days [active religious participation, if ever at all, now being mainly confined to the full moon days].

If one proceeds on these lines and restructures most of the religious activities more meaningfully, one would undoubtedly see a new wholesomeness emerging in the Buddhist communities. But unfortunately priest-manipulated ceremonies in worship and prayer have already put the lay community into an idle position of

sitting back and listening only. They have been robbed of their initiative, without anybody ever realizing this, with more and more *pūjās* being performed on their behalf , and of course by *pūjaka* monks who unwittingly though have elevated themselves to the position of mediators between gods and men. Talismans with over-estimated claims and products of over-elaborated chants with divine mediations do regularly reach our public via regular advertising media. These do indeed stupefy a vast segment of our credulous people and keep them deep frozen away from and beyond any meaningful activity which could be reckoned as religiously or socially beneficial to any one.

Maṅgalasuttaṃ

මංගල සූත්‍රය

Mahamangala Sutta

The Great Collection of Success-Generators

[The text translated here is from the Suttanipata-PTS-p46-7]

Evaṃ me sutam: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho aññatarā devatā abhikkantāya rattiyaṃ abhikkantavaṇṇā kevalakappaṃ jetavanaṃ obhāsetvā yena bhagavā tenupasaṅkami. Upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhitā kho sā devatā bhagavantam gāthāya ajjhabhāsi.

මා විසින් මෙසේ අසන ලදී එක් සමයෙක් හි භාග්‍යවතුන් වහන්සේ සැවැත්නුවර සමීපයෙහි වූ ජේතවන නම් අනේපිඬු සිටුහු ගේ ආරාමයෙහි වැඩ වෙසෙන සේක. එකල්හි එක්තරා දිව්‍ය පුත්‍රයෙක් පෙරයම ඉක්ම ගිය රාත්‍රියෙහි ඉතා සිත්කලු ශරීර වණ්ණ ඇත්තේ මුළු ජේතවනාරාමය හැම ලෙසින් බබුළුවා යම් තැනෙක් හි බුදුරජාණන් වහන්සේ වැඩ සිටි සේක් ද, එතනට එලැඹියේ ය. එසේ පැමිණ භාග්‍යවතුන් වහන්සේ වැද එකත් පසෙක සිටියේ ය. එකත් පසෙක සිටියා වූ ඒ දිව්‍ය පුත්‍රයා භාග්‍යවතුන් වහන්සේ ට ගාථාවකින් මෙසේ සැළකළේය. (මෙය ප්‍රථම සංගායනාවේ දී අනද හිමියන් විසින් ප්‍රකාශ කරන ලද කොටසයි.)

Thus have I heard. Once upon a time the Exalted One was dwelling in Sravasti at

Jeta's Grove, in the monastery built by Anathapindika. On that occasion, when the night had far advanced, a deity of exceeding radiance, arrived in the presence of the Exalted One, illumining the Jeta's Grove in its entirety. On arrival there, the deity made an obeisance to the Exalted One and stood on one side. Thus standing on one side, the deity addressed the Exalted One in a verse.

1. *Bahū devā manussā ca maṅgalānī acintayum
ākaṅkhamānā sotthānaṃ brūhi maṅgalamuttamaṃ.*

යහපත කැමති වන්නා වූ බොහෝ දෙවියෝත් මිනිස්සුන් මංගල නම් කවරේ දැ යි සිතූහ. ඒ උතුම් මංගල වදාරන්නේ මැනවි. මෙය දිව්‍ය පුත්‍රයාගේ ආයාචනයයි. (මෙතැන් සිට බුද්ධ දේශනාවයි.)

Many gods and men did contemplate upon
As to what blissful things in life or success-generators are.
Wishing for their own total well-being, they did think so.
Tell us, O Lord, what the highest of these are.

2. *Asevanā ca bālānaṃ paṇḍitānañ ca sevanā
pūjā ca pūjanīyānaṃ etaṃ maṅgalamuttamaṃ.*

(1) අඥාන අසත්පුරුෂයන් සේවනය නො කිරීමත්, (2) පණ්ඩිත සත්පුරුෂයන් සේවනය කිරීමත්, (3) පිදිය යුත්තන් පිදීමත් යන මේ උතුම් මගුල් ය. (මෙහි දී බුදුරජානන් වහන්සේ මංගල යන්නෙන් අදහස් කෙළේ දෙලොව දියුණු සලසන කරුණු ය)

Keeping away from unwise and unwholesome friends,
And seeking the company only of those who are wise,
Giving honour and service to those that are worthy recipients
These rank among the highest success-generators.

3. *Patirūpadesavāso ca pubbe ca katapuññatā
attasammāpañidhi ca etaṃ maṅgalamuttamaṃ.*

(4) සුදුසු දේශයක විසීම ද, (5) පෙර කරන ලද පින් ඇති බව ද, (6) සිත මනා කොට පිහිටුවීම ද යන තුන ද උතුම් මගුල් ය.

Living in an appropriate area of residence,
With a record of good living in one's own past,
And with perfect mastery over one's own self --
These rank among the highest success-generators.

4. *Bāhusaccañ ca sippañ ca vinayo ca susikkhito
subhāsītā ca yā vācā etaṃ maṅgalamuttamaṃ.*

(7) බහුශූන් භාවය නම් වූ උගත්කම ද, (8) නිවැරදි හිල්ප දැණුම ද, (9) යහපත් හික්මීම ද, (10) සුභාෂිත වචන ද යන මේ සතර ද උතුම් මගුල් ය.

Vastness of learning and erudition, together with skills,
And perfect discipline in conduct,
And delightful propriety of speech --
These rank among the highest success-generators.

5. *Mātāpituupaṭṭhānaṃ puttadārassa saṅgaho
anākulā ca kammantā etaṃ maṅgalamuttamaṃ.*

(11) මවට උපස්ථාන කිරීම ද, (12) පියාට උපස්ථාන කිරීම ද, (13) අඹු දරුවන්ට සංග්‍රහ කිරීම ද, (14) නිරවුල් කමාන්ත ද යන මේ සතර ද උතුම් මගුල් ය.

Gentle care of one's mother and father,
And dutiful maintenance of one's wife and child,
Propriety and decorum in one's activities --
These rank among the highest success-generators.

6. *Dānañ ca dhammacariyā ca ñātakānañ ca saṅgaho
anavajjāni kammāni etaṃ maṅgalamuttamaṃ.*

(15) දන් දීම (16) දස කුශල ධර්මයන්හි හැසිරීම ද, (17) නෑයනට සංග්‍රහ කිරීම ද, (18) නිවැරදි

ක්‍රියා ද යන මේ සතර ද උතුම් මගුල් ය.

Generosity and righteous living,
And courteous care of one's own kith and kin,
Blameless in one's own conduct --
These rank among the highest success-generators.

7. *Arati virati pāpā majjapānā ca saññamo
appamādo ca dhammesu etaṃ maṅgalamuttamaṃ.*

(19) පාපයෙන් ඇත් වීම - වැළකීම ද, (20) මත්පැන් බීමෙන් දුරු වීම ද, (21) කුශල ධර්මයන්හි අප්‍රමාදය ද යන මේ තුන ද උතුම් මගුල් ය.

Restraint and departure from evil ways,
Abstinence from intoxicants and all drugs too,
Diligently active in the pursuit of goodness --
These rank among the highest success-generators.

8. *Gāravo ca nivāto ca santuṭṭhi ca kataññutā
kālena dhammasavaṇaṃ etaṃ maṅgalamuttamaṃ.*

(22) ගරු කිරීම ද, (23) යටත් පැවැත්ම ඇති බව ද, (24) සතුට ද, (25) කෙළෙහි ගුණ දන්නා බව ද, (26) සුදුසු කාලයෙහි බණ ඇසීම ද යන මේ පස ද උතුම් මගුල් ය.

Respectful and gentle in one's behaviour,
Contentment and a profound sense of gratitude,
Regular listening to the dhamma --
These rank among the highest success-generators.

9. *Khantī ca sovacassatā samaṇānañ ca dassanaṃ
kālena dhammasākacchā etaṃ maṅgalamuttamaṃ.*

(27) ඉවැසීම ද, (28) කීකරු බව ද, (29) ශ්‍රමණයන් දැකීම ද, (30) සුදුසු කලා ධර්ම සාකච්ඡා කිරීම ද, යන සතර ද උතුම් මගුල් ය.

Forbearance and pleasantness of speech,
Meeting one's religious clergy,
Regular discussions on the dhamma -
These rank among the highest success-generators.

10. *Tapo ca brahmacariyañ ca ariyasaccānadassanaṃ
nibbānasacchikiriyā ca etaṃ maṅgalamuttamaṃ.*

(31) තපස ද, (32) ශ්‍රේෂ්ඨ භෑසිරීම ද, (33) ආර්ය සත්‍යයන් නුවණැසින් දැකීම ද, (34) නිවන් අවබෝධ කිරීම ද යන සතර උතුම් මගුල් ය.

Religious austerity and celibate living,
Realization of the Noble Truths,
Attainment of the goal of Nibbāna --
These rank among the highest success-generators.

11. *Putṭhassa lokadhammehi cittaṃ yassa na kampaṭi
asokaṃ virajaṃ khemaṃ etaṃ maṅgalamuttamaṃ.*

(35) අභයලෝක ධර්මයෙන් මඩන ලද්දා වූ යමකුගේ සිත එයින් කම්පා නොවේ ද, (36) ශෝක රහිත ද (37) කෙලේස් දූවිලි රහිත ද (38) කෙෂ්ම -(භය රහිත) ද යන මේ සතර ද උතුම් මගුල් ය.

When battered by the realities of the world,
If one's mind never tends to tremble,
And it stays secure, griefless and stainless -
These rank among the highest success-generators.

12. *Etādisāni katvāna sabbattha m-aparājītā
sabbattha sotthiṃ gacchanti taṃ tesam maṅgalamuttaman'ti.*

මෙබඳු මංගලයන් කොට සියලු තැන්හි ක්ලේශයනට නො පැරද සියලු තන්හි සැපතට යෙති. ඔවුනට ඒ අටතිස් කරුණු ම උත්තම මංගල ය.

Having successfully accomplished all these,
Undeclared they are everywhere.
Success and serenity, they achieve everywhere -
This is their highest achievement of success.

Sn. vv. 258 - 269

Ratanasuttaṃ

රතන සූත්‍රය

Ratana Sutta

The Collection of Jewels

[The text translated Suttanipata-PTS p 39-42]

1. *Yānīdha bhūtāni samāgatāni
bhummāni vā yani va antaḷikkhe
sabbeva bhūtā sumanā bhavantu
atho'pi sakkacca suṇantu bhāsitaṃ.*

භූමියෙහි වූ හෝ අභසෙහි වූ හෝ යම් අමනුෂ්‍ය කෙනෙක් මෙහි රැස්ව සිටිත් ද ඒ අමනුෂ්‍යයෝ
හැමදෙනාම සතුටු සිත් ඇත්තෝ වෙත්වා! නැවත මාගේ තෙපුල් සකසා අසත්වා!

Whatever beings are gathered together here,
Of the land below or of the skies above,
May they all be thoroughly pleased in mind,
And listen respectfully to what is being uttered now.

2. *Tasmā hi būtā nisāmetha sabbe
mettaṃ karotha mānusiya pajāya
divā ca ratto ca haranti ye baliṃ
tasmā hi ne rakkhatha appamattā.*

ඒ නිසා සියලු මනුෂ්‍යයෙහි, මාගේ දෙසුම අසවු. මනුෂ්‍ය සමූහයා කෙරෙහි මෙමුත්‍රී කරවු. යම් මනුෂ්‍ය කෙනෙක් ඔබට රු දවල් දෙකේ පූජා පවත්වත් ද, ඒ හෙයින් ම ඔවුන් නොපමාව ආරක්‍ෂා කරවු

May all those beings therefore be attentive. Let them develop loving kindness towards the human progeny. They that bring them offerings by day and by night, Let the extra-terrestrial beings diligently keep watch over them.

3. *Yaṃ kiñ ci vittaṃ idha vā huraṃ vā
saggesu vā yaṃ ratanaṃ paṇītaṃ
na no samaṃ atthi tathāgatena
idam 'pi buddhe ratanaṃ paṇītaṃ
etena saccena suvatthi hotu.*

මෙලොව හෝ වෙන යම් ලොවක හෝ යම් වස්තුවක් ඇද්ද, දෙව්ලොව හෝ යම් උතුම් රත්නයක් ඇද්ද ඒ කොතැනක වත් තථාගත රත්නය හා සම වූවෙක් නැත්තේය . මෙය ද බුදුන් වහන්සේ කෙරෙහි වූ ප්‍රණීත වූ උත්තම රත්න භාවයෙකි. මේ සත්‍ය බලයෙන් සියලු සත්තට සෙත් ම වේවා!

Whatever thing of value there be here or elsewhere,
Or in the heavenly worlds whatever delightful treasure be.
There's nothing that matches with the Buddha, the Thus-Gone One.
This is a point of great merit in the Buddha.
May there be bliss by virtue of this truth.

4. *Khayaṃ virāgaṃ amataṃ paṇītaṃ
yadajjhagā sakyamunī samāhito
na tena dhammena samatthi kiñ ci
idam 'pi dhamme ratanaṃ paṇītaṃ
etena saccena suvatthi hoti.*

ශාක්‍ය ගෝත්‍රයෙහි වූ මුනීන්‍රුයන් වහන්සේ ආර්ය මාර්ග සමාධියෙන් සමාහිත වූ සේක් 'බය - විරාග - අමත - පණිත' යන ගුණයන්ගෙන් යුක්ත නිව්‍රාණයක් ප්‍රකාශ කළ සේක් ද, ඒ නිව්‍රාණධර්මය හා සම වූ අන් කිසිවක් නැත. මෙය ද ධර්මය කෙරෙහි ඇති උසස් රත්න භාවයෙකි. මේ සත්‍ය බලයෙන් සියලු සත්තට සෙත් ම වේවා!

That termination, that detachment, that blissful deathlessness
Which the Sakyan Sage in his self-composure did attain.
There's nothing that equals that *dhamma*.
This is a point of great merit in the Dhamma.
May there be bliss by virtue of this truth.

5. *Yambuddhaseṭṭho parivaṇṇayi suciṃ
samādhim-ānantarikaññam-āhu
samādhinā tena samo na vijjati
idam'pi dhamme ratanaṃ paṇītaṃ
etena saccena suvatthi hotu.*

බුදුරජාණන් වහන්සේ යම් පිරිසිදු ආර්ය මාර්යක ගුණ වණ්ණනා කළ සේක් ද, යම් ආර්ය මාර්ය කල් නොයවා විපාක දෙන බැවින් ‘ආනන්තරික සමාධි යැ’යි ප්‍රකාශ කළ සේක් ද, ඒ මාරී සමාධිය හා සම වූ අන් සමාධියක් නැත. මෙය ද ධර්ම කෙරෙහි ඇති ශ්‍රේෂ්ඨ භාවයෙකි. මේ සත්‍ය බලයෙන් සියලු සත්තට සෙත් ම වේවා!

That state of tranquillity which the Buddha Supreme hailed
As being pure and uninterrupted in its fruition,
There is none to equal that state.
This is a point of great merit in the Dhamma.
May there be bliss by virtue of this truth.

6. *Ye puggalā aṭṭha satam pasatthā
cattāri etāni yugāni honti
te dakkhiṇeyyā sugatassa sāvakā
etesu dinnāni mahapphalāni.
idam 'pi saṅghe ratanaṃ paṇītaṃ
etena saccena suvatthi hotu.*

යම් පුද්ගලයෝ අට දෙනෙක් සත් පුරුෂයන් විසින් ප්‍රශංසා කරන ලද්දහු ද, ඔවුහු යුගල වශයෙන් සතර දෙනෙක් වෙති. බුදුරජාණන් වහන්සේගේ ශ්‍රාවක වූ ඒ ආයුධෝත්තමයෝ දක්ෂිණාවට සුදුසුසෝ වෙති. මේ උතුමන් කෙරෙහි දුන් දෙය මහත්ඵල වෙයි. මෙයද ආර්ය සංඝයා කෙරෙහි ඇති උසස් භාවයෙකි. මේ සත්‍ය බලයෙන් සියලු සත්තට සෙත් ම වේවා!

Those eight persons who have been praised by the virtuous,
They constitute four pairs.
Those disciples of the Well - Gone One
Are worthy of honour and offerings.
Gifts made unto them bear bounteous fruit.
This is a point of great merit in the Sangha.
May there be bliss by virtue of this.

7. *Ye suppayuttā manasā dalhena
nikkāmino gotamasāsanamhi
te pattipattā amataṃ vigayha
laddhā mudhā nibbutiṃ bhuñjamānā.
idam ' pi saṅghe ratanaṃ paṇītaṃ
etena saccena suvatthi hotu.*

යම් රහත් කෙනෙක් මේ ගෞතම බුද්ධ ශාසනයෙහි දැඩි සිතින් යෙදුණාහු ද,
කෙලෙසුන්ගෙන් නික්මුණාහු ද, ඒ රහත්හු අමෘත සංඛ්‍යාත නිව්‍යාණයට බැස ගෙන, උසස් ම
සැන්සීම නම් වූ අතීන් ඵල සුවය නොමිලයේ මැ ලැබ ඒ සමචන් සුව විඳිති. මෙයද ආර්ය
සංඝයා කෙරෙහි ඇති උසස් භාවයෙකි. මේ සත්‍ය බලයෙන් සියලු සත්තට සෙන් ම වේවා!

Those endowed with firmness of mind
Are setting forth within the dispensation of Gotama.
Having acquired immortality, they have reached their goal.
Obtaining it free, they enjoy that cessation.
This is a point of great merit in the Sangha.
May there be bliss by virtue of this.

8. *Yathindakhīlo paṭhaviṃ sito siyā
catūbhi vātebhi asampakampiyo
tathūpamaṃ sappurisaṃ vadāmi
yo ariyasaccāni avecca passati.
idam ' pi saṅghe ratanaṃ paṇītaṃ*

etena saccena suvatthi hotu.

නගරද්වාරයෙහි පොලොව සාරා සිටුවන ලද ඉන්ද්‍රඛිලය සතර දිගින් හමන සුළඟින් යම් සේ කම්පා නොවේ ද, එසේ ම යමෙක් ආර්යසත්‍යයන් ඇති සැටි දකී ද, ඒ සත්පුරුෂයා ඉන්ද්‍රඛිලයක් හා සමාන යයි කියමි. ආර්ය සංඝයා කෙරෙහි ඇති මේ රත්න භාවය ද උතුම් වේ. මේ සත්‍ය බලයෙන් සියලු සත්තට සෙත් ම වේවා!

Like the Indra's Pole firmly planted in the ground
Which the winds from the four quarters cannot assail.
I hold the man of virtue to be like unto that,
The one who penetratively sees the Noble Truths.
This is a point of great merit in the Sangha.
May there be bliss by virtue of this.

9. *Ye ariyasaccāni vibhāvayanti
gambhīrapaññena sudesitāni
kiñcāpi te honti bhusappamattā
na te bhavaṃ atthamaṃ ādiyanti
idam ' pi saṅghe ratanaṃ paṇītaṃ
etena saccena suvatthi hotu.*

යම් සෝවාන් කෙනෙක් ගැඹුරු නුවණක් ඇති බුදුන් වහන්සේ මනා කොට දෙසූ ධර්ම සිය නුවණින් ප්‍රත්‍යක්ෂ කොට දැනීන් ද ඒ සෝවාන් සුද්ගලයෝ ඉදින් මේ හවනි:ශරණය පමා වුවත් අටවන ජාතියක උත්පත්තියක් නො ගනිති. මෙය ආර්ය සංඝයා කෙරෙහි උතුම් භාවයෙකි. මේ සත්‍ය බලයෙන් සියලු සත්තට සෙත් ම වේවා!

They who nurture the Noble Truths,
Truths well expounded by him of Profound - Wisdom.
They, even through delays great or small,
Incur not an eighth birth in *samsāra*.
This is a point of great merit in the Sangha.
May there be bliss by virtue of this.

10. *Sahāvassa dassanasampadāya*

tayassu dhammā jahitā bhavanti
sakkāyadiṭṭhi vicikicchitañ ca
sīlabbataṃ vāpi yadatthi kiñ ci
catūhapāyehi ca vippamutto
cha cābhiṭṭhānāni abhabbo kātumaṃ
idam ' pi saṅghe ratanaṃ paṇītaṃ
etena saccena suvatthi hotu.

දීඝනසම්ප්‍රදා යැයි කිනස ලද සෝවාන් මාර්ගඤානය පහළ වීම හා සමග සක්කායදිට්ඨි,
 විචිකිච්ඡා හා යම්කිසි ශීල ව්‍යයෙක් ඇද්ද, ඒ සියල්ල ම ප්‍රහීණ කරන ලද්දේ වේ. සතර
 අපායෙන් මිදුණු හේ සවැදැරුම් ඔෟදාරික පාපයන් කිරීමට නුසුදුසු වන්නේ ය. මෙය ද ආර්ය
 සංඝයා කෙරෙහි ඇති උතුම් භාවයෙකි. මේ සත්‍ය බලයෙන් සියලු සත්තට සෙත් ම වේවා!

Together with his acquisition of correct vision,
 Three hindering factors get eliminated.
 Erroneous view of selfhood and sceptical doubt,
 Holding on to rituals and vows, and whatever else there be.
 Freed from the four states of degeneracy,
 Such a one is incapable of committing the six grave crimes.
 This is a point of great merit in the Sangha.
 May there be bliss by virtue of this.

11. *Kiñcāpi so kammaṃ karoti pāpakaṃ*
kāyena vācā uda cetasā vā
abhabbo so tassa paṭicchādāya
abhabbatā diṭṭhapadassa vuttā.
idam ' pi saṅghe ratanaṃ paṇītaṃ
etena saccena suvatthi hotu.

ඒ සෝවාන් පුද්ගල තෙමේ කයින් හෝ වචනයෙන් හෝ ප්‍රමාද භාවයෙන් යම්කිසි පාපයක්
 කෙරේ ද, හේ එය සහවන්තට නුසුදුසු වන්නේ ය. නිවන් දක්නා ලද සෝවාන් පුද්ගලයේ එ බඳු
 සැඟවීමවලට නුසුදුසු යැයි වදාරන ලද හෙයිනි. මෙයද ආර්ය සංඝයා කෙරෙහි ඇති උතුම්
 භාවයෙකි. මේ සත්‍ය බලයෙන් සියලු සත්තට සෙත් ම වේවා!

Even though he commits an act of evil

Through thought, word or deed,
He is incapable of concealing it.
For it has been declared impossible
For one who has gained his vision.
This is a point of great merit in the Sangha.
May there be bliss by virtue of this.

12. *Vanappagumbe yathā phūssitagge
gimhāṇamāse paṭhamasmiṃ gimhe
tathūpamaṃ dhammavaraṃ adesayī
nibbāṇagāmiṃ paramaṃ hitāya
idam ' pi buddhe ratanaṃ paṇitaṃ
etena saccena suvatthi hotu.*

වන ළැහැබ ග්‍රීෂ්ම සෘතුවෙහි ප්‍රථම මාසයෙහි (බක්මස) මොනවට පිපුණු මලින් හෙබි බුදුන්
ඇත්තේ යම් සේ ශෝභාවත් වේ ද, එසේ ස්කන්ධ, ධාතු, ආයතනාදී නානාවිධ පුෂ්පයෙන්
පිරිපුන් නිවන් මගට පමුණුවන උතුම් පරිච්ඡේදනී ධර්මය නිවන් පිණිස දෙසන ලදී. මෙය ද
බුදුරජාණන් වහන්සේ කෙරෙහි ඇති උතුම් භාවයෙකි. මේ සත්‍ය බලයෙන් සියලු සත්තට
සෙන් ම වේවා!

Like unto a bush in the jungle that's in full bloom,
In the hot month of early Summer,
Such a lovely *dhamma*, a *dhamma* leading to Nibbana,
Out of highest compassion did the Lord preach.
This is a point of great merit in the Buddha.
May there be bliss by virtue of this.

13. *Varo varaññū varado varāharo
anuttaro dhammavaraṃ adesayī.
idam ' pi buddhe ratanaṃ paṇitaṃ
etena saccena suvatthi hotu.*

ශ්‍රේෂ්ඨ වූ ද, උතුම් නිර්වාණය දන්නා වූ ද, උතුම් නිවන් සුව දෙන්නා වූ ද, උතුම් නිවන් මග

එළවන්නා වූ ද, අනුත්තර වූ ධර්මය දේශනා කරන ලදී. මෙය බුදුරජාණන් වහන්සේ කෙරෙහි ඇති උතුම් භාවයෙකි. මේ සත්‍ය බලයෙන් සියලු සත්තට සෙත් ම වේවා!

The Buddha who is supremely noble,
As the knower, the giver and bringer of what's noble,
Unsurpassed as he is, preached this excellently noble *dhamma*.
This is a point of great merit in the Buddha.
May there be bliss by virtue of this.

14. *Khīṇaṃ purāṇaṃ navaṃ natthi sambhavaṃ*

virattacittā āyatike bhavasmiṃ.

te khīṇabījā avirulhicchandā

nibbanti dhīrā yathāyam padīpo.

idam ' pi saṅghe ratanaṃ paṇītaṃ

etena saccena suvatthi hotu.

යම් රහතන් වහන්සේ කෙනෙකුගේ පුරාණ කම් ගෙවුණේ වේ ද, අළුත් කම්යන්ගේ හට ගැනීමේක් නැද්ද, මතු බවයෙහි නො ඇලුණු සිත් ඇත්තාහු ද, ඒ ක්ෂීණාශ්‍රවයෝ ගෙවුණු පුනරුත්පත්ති බීජ ඇත්තාහු ද, පුනර්භවයෙහි ඇල්මක් නැත්තාහු දෙධර්මයෙන් යුක්ත වූවාහු මේ පහත මෙන් නිවී යන්නාහු ය. මෙය ද ආර්ය සංඝයා කෙරෙහි ඇති උතුම් භාවයෙකි. මේ සත්‍ය බලයෙන් සියලු සත්තට සෙත් ම වේවා!

The past has been worn out. There's no more new genesis.
They are with detached thoughts for a future birth.
Their seeds are totally destroyed.
Their wishes and longings will never sprout again.
These great wise men will completely pass away,
Like the blowing out of the flame of this lamp.
This is a point of great merit in the Sangha.
May there be bliss by virtue of this.

15. *Yānīdha bhūtāni samāgatāni*

bhummāni vā yāni va antaḷikkhe

*tathāgataṃ deva-manussa-pūjitaṃ
buddhaṃ namassāma suvatthi hotu.*

භූමියෙහි වූ හෝ අභසෙහි වූ හෝ යම් අමනුෂ්‍ය කෙනෙක් මෙහි රැස් ව සිටිත් ද, ඒ අපි හැම දෙනා ම දෙවි මිනිසුන් විසින් පුදන ලද තරාගත බුදුරජාණන් වහන්සේ වදිමු. මේ සත්‍ය බලයෙන් සියලු සත්තට සෙත් ම වේවා!

Whatever beings are gathered together here,
Of the land below or of the skies above,
Let us pay homage to the Buddha,
The *Tathāgata* who is honoured by gods and men.
May there be success, security and prosperity.

16. *Yānīdha bhūtāni samāgatāni*

*bhummāni vā yāni va antalikkhe
tathāgataṃ deva-manussa-pūjitaṃ
dhammaṃ namassāma suvatthi hotu.*

භූමියෙහි වූ හෝ අභසෙහි වූ හෝ යම් අමනුෂ්‍ය කෙනෙක් මෙහි රැස් ව සිටිත් ද, ඒ අපි හැම දෙනා ම දෙවි මිනිසුන් විසින් පුදන ලද නවලෝකෝත්තර ධර්මය වදිමු. මේ සත්‍ය බලයෙන් සියලු සත්තට සෙත් ම වේවා!

Whatever beings are gathered together here,
Of the land below or of the skies above,
Let us pay homage to the Dhamma,
The *Tathāgata* who is honoured by gods and men.
May there be success, security and prosperity.

17. *Yānīdha bhūtāni samāgatāni*

*bhummāni vā yāni va antalikkhe
tathāgataṃ deva-manussa-pūjitaṃ
saṅghaṃ namassāma suvatthi hotu.*

භූමියෙහි වූ හෝ අභසෙහි වූ හෝ යම් අමනුෂ්‍ය කෙනෙක් මෙහි රැස් ව සිටිත් ද, ඒ අපි හැම

දෙනා ම දෙවි මිනිසුන් විසින් පුදන ලද ආර්ය සංඝයා වදිමු. මේ සත්‍ය බලයෙන් සියලු සත්තට සෙත් ම වේවා!

(මේ අග ගාථා තුන ශක්‍රදෙවෙඤ්ජයා විසින් ත්‍රිවිධ රත්නය වන්දනා වශයෙන් ප්‍රකාශ කරන ලද්දේ ය.)

Whatever beings are gathered together here,
Of the land below or of the skies above,
Let us pay homage to the Sangha,
The *Tathāgata* who is honoured by gods and men.
May there be success, security and prosperity.

Sn. vv. 222 - 238

Mettasuttam

කරුණිකමෝන සූත්‍රය

Metta Sutta

Collection on the Development of Loving Kindness

[The text translated from the Suttanipata - PTS p. 25 - 6]

1. *Karaṇīyam atthakusalena
yan taṃ santaṃ padaṃ abhisamecca
sakko ujū ca sūjū ca
suvaco c'assa mudu anatimānī.*

ශාන්තපද නම් නිවනට ප්‍රතිවධ වශයෙන් පැමිණ වසනු කැමැත්තාහු විසින් යමක් කටයුතු ද, දියුණුවෙහි දක්‍ෂයා විසින් එය කටයුතුය. කටයුතුවල දක්‍ෂයකු විය යුතු ය. ඇද නැත්තකු ද විය යුතුය. හොඳට ම ඇද නැත්තකු ද විය යුතු ය. කීකරුවකු ද විය යුතු ය. මෘදු වුවකු ද විය යුතු ය. උඩඟු නැත්තකු ද විය යුතු ය.

This is what should be done [*karaṇīyam*] by one who is skilled in achieving his own goal of peace and tranquillity [*yaṃ taṃ santaṃ padaṃ*]. He should be efficient and competent, honest and upright, pleasant and polite in speech, gentle in demeanour. He should be modest and not arrogant.

2. *Santussako ca subharo ca
 appakicco ca sallahukavutti
 santindriyo ca nipako ca
 appagabbho kulesu ananugiddho.*

සතුටු වන්නකු ද විය යුතු ය. සුවසේ පොෂණය කටහැකි ද විය යුතු ය. අල්ප වූ කටයුතු ඇත්තකු ද විය යුතු ය. ඉතා සැහැල්ලු පැවැත්ම ඇත්තකු ද විය යුතු ය. ශාන්ත වූ ඉන්ද්‍රියයන් ඇත්තකු ද විය යුතුය. තැනට නිසි නුවණ ඇත්තකු ද විය යුතුය. ගෞරව්‍යසුකම් නැත්තකු ද විය යුතු ය. කුලයන්හි නොගිජු වුවකු ද විය යුතු ය.

He should be content and satisfied and be easily supportable. He should not be over involved, and be simple in his life-style. He should keep his sense faculties calmed. He should be wise but not too bold and daring. He should not be over-attached to households.

3. *Na ca khuddaṃ samācare
 kiñ ci yena viññū pare upavadeyyuṃ
 sukhino vā khemino hontu
 sabbe sattā bhavantu sukhittā.*

යම් ක්‍රියාවක් කරණ ගොට ගෙන නුවණැති අන් කෙනෙක් කියත් ද, එ බඳු කුඩා වූ ද වරදක් නොකට යුතු ය. හැම සත්හු ම කයින් සුවැන්නෝ වෙත් වා! භය නැත්තෝ වෙත් වා! සුවපත් වූ සිත් සතන් ඇත්තෝ වෙත් වා!

He should never resort to doing anything so mean whereby the rest of the wise world would reproach him. May all beings enjoy happiness and comfort. May they feel safe and secure.

4. *Ye keci pāṇabhūtatthi
 tasā vā thāvarā vā anavasesā,
 dīghā vā ye mahantā vā
 majjhimā rassakā ' ṇukathūlā.*

Whatever living [breathing] things there are, all of those that tremble and those that are steady and strong, whatever are long and large in size, medium, short, minute or massive.

5. *Diṭṭhā vā yeva addiṭṭhā*
ye ca dūre vasantī avidūre
bhūtā vā sambhavesī vā
sabbe sattā bhavantu sukhittā.

(4-5) කෙලෙස් ඇති තැනි ගන්නා සුලු වූ සත්කයෝ ද, තැනි ගන්නා ස්වභාවය නැති රහත්හු ද, නයි පිඹුරු ආදී දීඝීජාතික සත්කයෝ ද, ඇත් අස් ආදී මහා සත්කයෝ ද, බලු බලේ ආදී මැලුම් පමණේ සත්කයෝ ද, කුරු - මීටි සත්කයෝ ද, කුඩා සත්කයෝ ද, ස්ථුල සත්කයෝ ද, ඇසට පෙනෙන්නා වූ, නො පෙනෙන්නා වූ සත්කයෝ ද, දුර සිටින්නාවූ ළඟ සිටින්නා වූ සත්කයෝ ද, භට ගන්නා වූ නො භට ගන්නා වූ සත්කයෝ ද යන යම් කිසි ප්‍රාණිහු සමූහයක් වෙත් ද, ඒ සියලු සත්කයෝ ද සුවපත් වූ සිතැත්තෝ වෙත් වා!

Those that are seen or are unseen, they that live near or afar. Those that have already come into being or await birth in any form. May all those living things be blissful and happy.

6. *Na paro paraṃ nikubbetha*
nātimaññetha katthaci naṃ kañ ci
byārosanā paṭighasaññā
nāññamaññassa dukkham iccheyya.

කිසි ද තැනෙක අනෙකෙක් අන් කිසිවකු නො රවටා වා! අනෙකෙක් අන් කිසිවකුට අවමන් නො කෙරේවා! රඵ ක්‍රියාවෙන් හා බසින්හත් ක්‍රොධයෙන් ගැටුණු සිතින්හත් අනෙකෙක් අනෙකෙකු භට දුකක් කැමැති නොවේ වා!

Let no one ever deceive another. Nor disparagingly look upon another anywhere. Either in anger or in hostility, let no people wish the unhappiness of one another.

7. *Mātā yathā niyaṃ puttāṃ*

*āyusā ekaputtamanurakkhe
evam ' pi sabbabhūtesu
mānasam bhāvaye aparimāṇam.*

යම් සේ දයාබර මවක් තමාගේ එක ම පුත්‍රයා ආයුෂයෙන් රකී ද, එසේ ම සියලු සත්ත්වයන් කෙරෙහි අපමණ වූ මෙන් සිත වැඩිය යුතුය.

Just as a mother her own son [child], her only son [child], guards him at the risk of her life, in the same manner towards all beings, let one develop thoughts of unbounded love.

8. *Mettañ ca sabbalokasmiṃ
mānasam bhāvaye aparimāṇam
uddham adho ca tiriyañ ca
asambādham averam asapattam.*

නො හැකුළනාවූ අතරතුර වත් වෙර වේතනාවක් නැත්තා වූ කිසිවකු කෙරෙහි සතුරු හැඟීමක්වත් නැත්තා වූ ප්‍රමාණ රහිත මෙම ත්‍රී චිත්තය උඩ යට සරස යන මුළු ලොවු ම වඩන්නේ ය, පතුරුවන්නේ ය.

Loving unbounded thoughts, let one develop towards the whole world: above, below and across, unobstructed, without enmity and without hostility and rivalry.

9. *Tiṭṭham caram nisinno vā
sayāno vā yāvat ' assa vigatamiddho
etaṃ satim adittheyya
brahmametaṃ vihāram idha-m-āhu.*

සිටිමින් හෝ යමින් හෝ හිඳිමින් හෝ වැදහෙමින් හෝ යම්තාක් කල් නිදිබරින් තොර ව සිටින්නේ ද ඒ හැම විට ම මේ මෙම ත්‍රී සිතිය ඉටා ගත යුතු ය. මෙත් සිතීන් විසීම බ්‍රහ්ම විහාරයෙකැයි බුදුවරු පවසති.

Whether one is standing, moving or seated down, or reclining, as long as he is not fallen asleep, let him develop this mindfulness. In this Buddhist

dispensation, they call it the highest mode of living.

10. *Diṭṭhiñ ca anupagamma sīlavā*

dassanena sampanno

kāmesu vineyya gedhaṃ

na hi jātu gabbhaseyyaṃ punar-etī ti.

ආත්ම දෘෂ්ඨියට නො පැමිණ ලොවුතුරා සිලින් සිල්වත් ව සෝවාන් මග නුවණ නම් වූ පළමු නිවන් දැකුමෙන් යුක්ත වූයේ ඉතිරි ව තුබූ කාමරාගයාගේ ගත බොල් බව ද හැරදමා ඒකාන්තයෙන් නැවැත මවූ ගැබකට නො එන්නේ ය.

Without taking upon oneself dogmatic views, and being endowed with moral virtue and correct vision, and having gained control over one's greed for lustful pleasures, one comes not to be born in a mother's womb.

Metta Sutta vv. 143 - 152

EPILOGUE

We feel we would be failing in our obligation to the lay community if we do not include in this collection of *parittas* the one derived from the Angulimala Sutta of the Majjhima Nikaya [M. 111. 97 - 105]. Long before the initiation of worldwide movements like Women's Liberation and Feminist Activists, the Buddha appears to have felt the need to pay serious respect to the role the woman plays as mother of children. This was, of course, more than twenty-five centuries ago and was introduced to mankind in the eastern theatre of the world, namely India. To mistake this attitude as assignment to women of today's 'degraded position' of child-producing machines is both lamentable and criminally incorrect.

It comes from a much more to-be respected conservatism attitude that the Buddha adopted about a total growth [i.e. physical, moral and intellectual] of humanity. The concept of mother [*mātā*], in an age of pre-test-tube babies, looms large in Buddhist thinking. *Mātā mittam sake ghare: The mother is the friend in*

one's own home says the Samyutta Nikaya [S.1. 37]. The woman, as the growing up young girl in the home, is guarded with serious concern as the future wife and would-be mother. She must be fit and qualified enough to stand up to the count down before being launched into the challenging role of multi-purpose womanhood. Whichever be the century we live in or are moving into, these roles cannot be, with any degree of sanity in our heads, be underrated or underestimated. The Buddhists are not oriented to labour too much to accomodate unmarried mothers or fatherless children. They are believed to be lapses which are to be conscientiously guarded against. They rightly visualise the dangers and deficiencies of single-parent homes.

This respect for motherhood in a civilized social set-up has directed Buddhist thinking to prepare for preliminaries of maternity care. Physical ease and comfort of a pregnant would-be mother and her clinical mental grooming for motherhood are very much part and parcel of a well-run household with generous and well-meaning in-laws. Sri Lanka of more than fifty sixty years ago knew of many miniature domestic ceremonies of the white magic type which were quietly carried out in the home for the security and well-being of expectant mothers. The morn to evening day-time ceremony of *Maṭi-ata-perīma*, *Ata-gaha-metirīma* or *Ambakola-atten-metirīma* were delightful rituals carried out in our village homes on the advent of the arrival into the family of new-born babies. Everyone of us in the home, the young and the old, made our contribution towards it by carrying messages to the master of the ritual in his own home [not through calls on the cell-tell], by gathering from the nearby woods the fruits and leaves needed for the creation of the associated artifacts. They included ant-hill clay for moulding the sun-disc, tender coconut leaves for numerous types of decorations, creepers like *hīressa* and leaves of the *tolabo* lily plant, perhaps to be used as mock weapons of offence and defence of various divinities associated with the ritual.

Besides these, there is also maternity care coming [to the Sri Lankan Buddhists] via religious considerations. In the category of Buddhist *parittas*, we

have the Angulimala Sutta [M.111. 97 - 105] referred to above, the use of which for this purpose appears to date back to the time of the Buddha himself. This sutta tells that Angulimala, the erstwhile bandit, after his ordination as a disciple under the Buddha, reported to him of a woman whom he had seen during his alms round, suffering severely under labour pains. The Buddha, realizing Angulimala's anguish and concern, admonished him to go to that woman in pain and through the asseveration of his personal purity to wish her well and pray for the safety of her unborn babe. Angulimala immediately pointed out to the Buddha his pre-ordination crimes and the Buddha promptly advised him to make the asseveration from the time of his admission to the noble order [*ariyāya jātiyā jāto*]. Angulimala acted accordingly and she is said to have been immediately relieved [*Atha kho sotthi itthiyā ahoṣi sotthi gabbhassa*. op. cit. p. 103]. It is undoubtedly the spiritual prowess of Angulimala that did it. All that happened is described as *sotthi itthiyā ahoṣi* = To the woman there was security and well-being. There is not a word about the delivery of the baby.

It appears that in the years that followed, this incident has been simulated in its entirety. In the manner of other *paritta* recitals which we have discussed earlier, where the monks in congregation emphatically assert the power of the Buddha, Dhamma and the Sangha [as in the Ratana Sutta], and thereby invoke blessings on those in need of them, in the case of Angulimala *paritta* too, the monks in congregation appear to repeat the words of Angulimala which are no more than a record of his own spiritual prowess, and invoke blessings thereby on the pregnant mother and her unborn babe. However, in the Angulimala *paritta* as recited today we discover ten additional lines as a preface to what Angulimala himself recited under the direction of the Buddha.

It immediately discloses the manner in which the Angulimala *paritta* appears to have developed itself to a high-powered pregnancy [or we should say **child-delivery**] *paritta*. Those ten lines in translation are as follows.

Whosoever shall recite this *paritta*, the seat on which he sits,

The water with which it is washed shall eliminate all labour pains.
With ease shall there be delivery, that very moment it shall be done.
This *paritta* which the Lord-of-the-World had given unto Angulimala,
Is one of great majesty which shall keep its efficacy for a whole eon.
That *paritta* we shall now chant.

The growth of this legendary process is witnessed in the Commentary to the Angulimala Sutta MA. 111. 337]. The Commentary elaborates it in this manner. Angulimala learnt this asseveration procedure or *saccakiriya* from the Buddha and went to the woman to provide her comfort and security. As males were not allowed within the labour room, the monk was accommodated behind a curtain from where he did his chant. That very moment the woman is said to have delivered her baby with perfect ease.

In recognition of the very great efficacy of this sutta, a seat is said to have been constructed at the place where the monk did the chant. This seat is believed to have acquired such a reputation for its power and potency for easy delivery of offspring, it is said that even animals with difficulty of delivery benefit by being placed on it. In the case of feeble ones who cannot make the journey there, the water with which the seat is washed is to be applied on their head. This enables easy delivery. Even other diseases are said to be cured thereby [*Yā dubbalā hoti na sakkā ānetum tassā pīṭhaka-dhovana-udakaṃ netvā sīse siñcanti taṃ khaṇaṃ yeva gabbha-vuṭṭhānam hoti. Aññaṃ pi rogaṃ vūpasameti. Yāvakappā tiṭṭhanaka-pātihāriyaṃ kit ' etaṃ . MA.111. 338]. Thus in Sri Lanka, the Angulimala *paritta* today has changed its rightful place in being a pre-natal child-and-mother care chant, to one of easy delivery in the labour room. The role of chant-water has reached its highest ascendancy.*

This same Buddhist concern for pre-natal maternity care of both the mother and the unborn child [which would be deemed a basic and fundamental humanitarian concern] is seen to exist in the Mahayana countries of the Far East

like China and Japan as far back as the 8th century A.D. With the profusion and proliferation of *Bodhisattvas* in the Mahayana to serve in specialised capacities, it is not surprising to discover one like Koyasu Kwan-non [Kwan-non of Easy Deliverance], a lady-like Goddess of Mercy, holding a child in her hands. Alice Getty thinks she ' was unquestionably brought to Japan from Northern India via Central Asia and China'. She also further says: ' We know from reliable texts that in the eighth century there existed a Kan-non cult in Japan, and that the Kan-non was called Koyasu or the Kan-non who brings about Easy Deliverance '. [Alice Get - Gods of Northern Buddhism, p. 96 f.].

For purpose of comparison with the obviously earlier genesis of the **mother-care** concept in the Angulimala Sutta, we reproduce here a statement from Alice Getty's Gods of Northern Buddhism.

In the *Bukkyo Daiji-ten* is the following legend: The Empress Komyo (710-760), being with child, invoked the Shinto goddess Amaterasu, and prayed that she might have an easy deliverance. One night she saw in a dream the Bodhisattva Avalokitesvara standing at her bedside, and when she awoke she found a small image of the Bodhisattva lying beside her. She kept it preciously until after her deliverance, and then ordered it to be placed inside a statue of the 'thousand-armed Avalokitesvara which she had enshrined in the Taisan-ji (temple of Easy Deliverance) in Kyoto. According to popular belief, the Empress Komyo founded the Taisan-ji and dedicated it to the Koyasu Kwan-non, and it has remained up to this day one of the most flourishing centres of devotion in Japan. [p. 97]

With due deference to the traditions of both the Theravada and the Mahayana on this subject, we therefore wish to add to this collection of *parittas* the text of the Angulimala, indicating what the original canonical version was and how it was used as a simple pre-natal mother-and-child protective chant [*sotthi te hotu sotthi gabbhassa*] as well as its apparently more developed Easy Deliverance concept [*sotthinā gabbha-vuṭṭhānam yañ ca sādheti tam khañe*], with

its true parallel in Koyasu Kwan-non of Japan. We are more inclined to popularise what we consider to be the earlier canonical tradition of **pre-natal care of the mother and the child** [*sotthi te hotu sotthi gabbhassa*] which can quite harmlessly begin from the earliest indications of pregnancy, thus building up confidence and comfort in the mind of the would-be-mother. That kind of religious solace, the presence of comforting religious grace of the *tisaraṇa* must necessarily come to all areas of life in society, well before the outburst of crisis situations. This would eliminate the not very honourable last minute rush to wayside-shrine-divinities for guard and protection through the local *bāra-hāra* type of supplication.

THE END